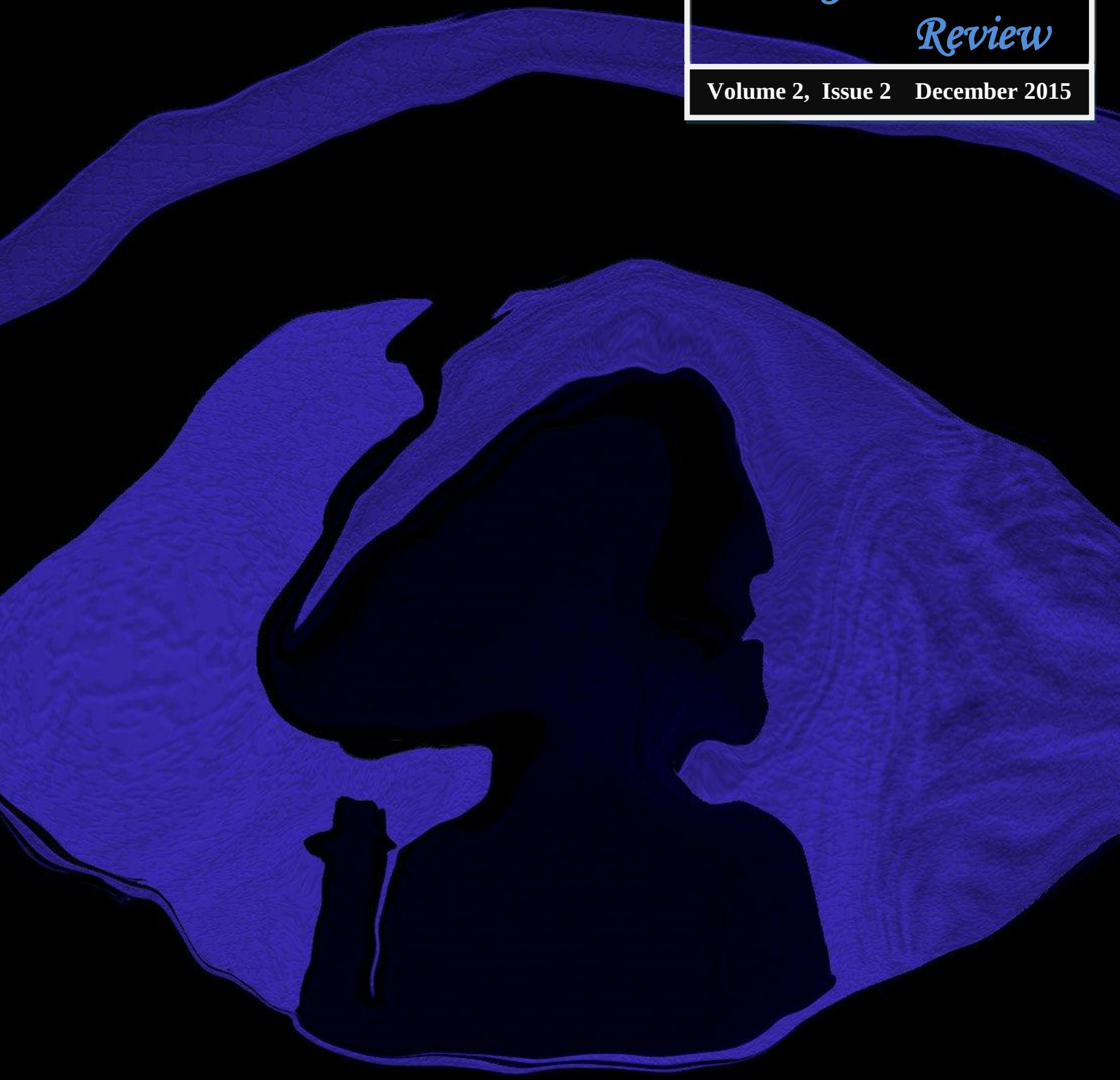
FOR INTERNAL CIRCULATION ONLY

Left Progressive Review

Volume 2, Issue 2 December 2015



The Periodical of the Stalin Society Pakistan

Left Progressive Review

(The Periodical of the Stalin Society Pakistan)

Volume 2, Issue 2

December, 2015

STALIN SOCIETY PAKISTAN PUBLICATIONS

¤ Lahore ¤ Karachi ¤ Hyderabad ¤ Jacobabad

Left Progressive Review

The *Left Progressive Review* is the official periodical of the Stalin Society Pakistan (StSP).

Editor-in-Chief
Saad Yousaf Aahni, *Pakistan*

Editor
Yameen Jatoi, *Pakistan*

Layout Editor
IT Cell-StSP, *Pakistan*

Title Cover Image
George Tumaob Calaor, *Philippines*

Editorial Review Board
Dr. Amjad Ayub Mirza, *Pakistan*
Kamran Abbas, *Pakistan*
Shadab Murtaza, *Pakistan*
Usman Iftkhar, *Pakistan*

Advisory Board
Vijay Singh, *India*
Zane Carpenter, *UK*
Alfonso Casal, *USA*
Mushtaq Ali Shan, *Pakistan*
Sajjad Zaheer, *Pakistan*
Shaukat Ali Chaudhry, *Pakistan*
Shabir Azad, *Pakistan*

Access the *Left Progressive Review* online at https://stalinsocietypk.wordpress.com or you may request your copy by writing at stalinsociety.pk@live.com. To contact the Editor write at leftprogressivereview@gmail.com.

The views presented in the *Left Progressive Review* are those of the respective authors and should not be constructed as the official views of the Stalin Society Pakistan (StSP) or its any constituent body.

Table of Contents

The Situation in Pakistan
Dr. Taimur Rahman……..……04

Literature in the Indic languages of Pakistan & North-Western India
Irfan Habib…..……..06

Why Defend Stalin?
SFB……...08

Letter from Karl Marx to Maurice Lachatre
MECW……...……12

Report of the Meeting between APL & CPSU – 1960
CWIHP.……13

Brave Tigress – A Poem
Kevin Watkins ……..19

"Three Thousand Words" – The Propaganda Burst!
SSNA……..20

NEWS
Stalin Center to Open in Central Russia……20
Furr's another book is out: Trotsky's "Amalgams"……..22
Stalin Society Pakistan greets *Revolutionary Democracy* at its 20th Anniversary……24

The Situation in Pakistan

Dr. Taimur Rahman

Pakistan's development has been so ill-managed by its greedy, ignorant and ruthless ruling class that the country lacks basic power, gas, education, health care, or fundamental democratic rights. It is a bizarre story of mismanagement, corruption, ineptitude, pompous arrogance, criminal negligence, gross ignorance and plain stupidity.

Take for example religious extremism that was created and supported by the state and ruling class for decades as official and explicit policy. They were considered "strategic assets" that would be used to promote Pakistan's agenda in Afghanistan, Kashmir and even other parts of the world. But the sad result is that they have plunged the country into a civil war that has claimed the lives of some 60,000 Pakistanis and brought shame upon us in the world community.

Thanks to religious extremists, Christians, Hindus, Ahmedis and Shias are living in fear and dread at the next possible attack or riot. Polio workers are slaughtered. People of every faith and community are living in an atmosphere of terror as innocent people in mosques, madrassahs, markets, universities, and even children in schools have become targets of religious extremists. The result is that, although Pakistan has suffered more than any other country from religious extremism, in the international community the country is regarded as a den of terrorists.

The army postures as the great saviour from religious extremism when ironically they bear the prime responsibility for having created these religious extremists in the first place. Military operations have been so delayed and then mismanaged that most of the terrorists flee long before the army is even near them. The millions of people displaced from their homes continue to run from pillar to post desperate for help because their aid and assistance has been so botched that many prefer to make their peace with the Taliban rather than face the vagaries of life as an IDP.

Elected politicians, so adept at making bombastic speeches and promising the world, have proven to have feet of clay in the struggle against extremism. The Chief Minister of the largest and most powerful province, who is the leader of the ruling party, begs the Taliban to spare the Punjab. The party that claims to have already created a "Naya Pakistan" responds to Taliban's campaign of brutality by pathetically begging for negotiations and acting as apologists of extremism. And those who formerly had pretensions of being representatives of the left have decided that the only way to remain in mainstream politics is to follow the maxim "when in Rome, do as the Romans do". Hence, they've been too busy lining their pockets under the slogan of "democracy's revenge" to care about the plight of the working people. None of the political parties, that are representatives of the rich, can emancipate the working people of Pakistan.

Those gallant journalists who speak up against extremism are gunned down and the rest are quite happy to attack the corrupt parliamentary system while turning a complete blind eye to the elephant in the room; the military establishment or the religious fundamentalists.

Having learned absolutely nothing from the experiences of East Pakistan, and having been able to do nothing about religious extremism, the establishment and ruling-class continue along the path of self-destruction in the case of Balochistan. National oppression in Balochistan has completely alienated the Baloch from any ideological association or relationship with Pakistan. Utterly unwilling to have any dialogue on this matter, the military establishment continues to escalate the situation, torture political activists, and undertake military operations. The elected representatives of the parliament look on helplessly as if watching a tragic play unfold to which they are utterly unconnected.

Unable to bring any significant prosperity and development to the oppressed nationalities and ethnicities within Pakistan, the ruling class imagines it is fighting to liberate the people of Kashmir (who are just as terrified of a Pakistani occupation as they are of the Indian occupation). Under this illusion they continued to fight a costly and totally unnecessary arms race that can only lead to the ruin of our own country.

Not even a finger has been lifted to check violence against women and girls. Rape, "honour" killings, acid attacks, domestic violence, and forced marriage remain a daily occurrence across the country. Nearly 1000 women are killed each year in the name of honour. Some of them are raped and gang raped before being killed. More than 1600 women are reported as being raped every year. Countless rapes remained unreported. With respect to gender equality, Pakistan ranks second-worst in economic

participation and opportunity, eighth-worst in terms of equal access to education, 13th from the bottom in terms of health and survival for women. Overall, the World Economic Forum has declared Pakistan the second worst country in the world for women's equality amongst 137 countries. Such is the state of affairs of women in Pakistan as we enter the 21st century.

Labour laws and trade unions are wrongly attacked as being harmful to the development of the economy. Workers organisations and trade unions hardly receive any coverage in the mainstream media. Genuine representatives of the workers are dismissed, transferred, put behind bars, while pocket unions that do nothing to protect the working people are promoted.

While trade unions are blamed for slowing down economic development, the mismanagement and utter ineptitude of our "economic planners" can be gauged by the fact that Pakistan is a country with nuclear power but without basic electrical power. Natural gas, of which Pakistan had some of the largest reserves in the region, is also unavailable.

A quarter to a 3rd of the people lives under the poverty line. And while poverty is rising and unemployment is growing, the rich are living it up in their mansions in enclosed and sealed neighbourhoods such as Bahria town. In the rest of the city, unplanned urban development has resulted in overpopulation and a crumbling infrastructure. Pollution is rising, waste is not disposed properly, water and sewerage pipes are in a state of shambles, and there is no regulation of emissions or waste from factories. Government offices are filled to the brim with long lines of people waiting to be served. Those who get the chance to get out of the country for a better job abroad leave without a second thought. Thousands of people can be seen cueing outside embassies to get a visa to go and work and live abroad.

The public education sector is hanging by a thread. 25 million boys and girls between the ages of 5 and 16 are not in school. By the higher-secondary level almost 85% are not in school. The rich send their children to expensive private schools and universities while the poor are given substandard education and fed an unhealthy dose of disinformation and outright lies.

The arts and culture, which were suffering since the time of Zia, seem to have been given the final knockout combination by crass commercialism and religious obscurantism. The only culture to have replaced it is the culture of corruption that has spread so wide that even sport teams are regularly involved with match fixing and gambling to make money.

Hardly anything has been done about the landed structure, and absentee landlords continue to rule their fiefs as kings. At 2 million bonded slaves, Pakistan is among the countries with the highest number and highest percentage of forced labour. Private jails, floggings, beatings are still practiced not only by landlords but also brick kiln owners. Yet nothing can and will be done about any of this because these very landlords and brick kiln owners dominate the political parties of Pakistan.

This state of affairs and so much more is not unknown to the people of the country. Reactionary political forces such as religious fundamentalism, military dictatorship, imperialism, capitalists and landlords have so ravaged the people of the country that its very social fabric is on the verge of a descent into complete anarchy and barbarism. People understand that they have no one else to thank for this state of affairs but the ruling elite and the establishment. But without a genuine progressive alternative they go back again and again to these very oppressors in the hope for betterment and relief. Nothing can or will come of this.

Nothing is more desperately needed than the resurrection of the revolutionary movement in Pakistan.

***Source**: Posted by the writer on a social media site (facebook) on June 23, 2015.*

Literature in the Indic Languages of Pakistan and North-Western India

Irfan Habib

Besides Pashto and Baluchi, which belong to the Iranian subfamily of languages, the major literary Indic languages of Pakistan and such areas of northern India as are included in Central Asia under the definition adopted for this *History* (see the 'Source' – Ed.) are Kashmiri, Panjabi, Sindhi and Hindustani (Urdu and Hindi).

Kashmiri

Kashmiri ('Kashiru') belongs to the Dardic group of languages, which comprises a very archaic branch of the Indo-Iranian family. It naturally absorbed a considerable amount of Sanskrit vocabulary since the latter was the literary language of Kashmir until the fourteenth century. Yet Kalhana's famous history of Kashmir, the *Rajatarangini* (1151), already contained three words quoted from Kashmiri; and these are still in use today. Literature in Kashmiri began to take shape before our period, Lalla Ded in the fourteenth century being its first celebrated figure. She was a poetess, whose devotional verses addressed to the Hindu god Shiva were later gathered into a collection called the *Lallavakyani*.

With Shaykh Nuru'ddin's verses (early fifteenth century), Persian influence begins to appear in Kashmiri poetry. The poetess Habba Khatun, reputedly the wife of the last independent ruler of Kashmir in the sixteenth century, introduced the *lol*-lyric (*lol* meaning 'a complex of love and tugging at the heart'). Both Sanskrit and Persian continued to exert an influence: Rupa Bhawani (d. 1720), a poetess, composed devotional verses in the *bhakti* (devotional) tradition, while Mahmud Gami (d. 1855) composed a *khamsa* (five tales) in verse on the lines of the famous Persian poet Nizami. The prominence of women in Kashmiri literature is a remarkable feature of its history.

Panjabi

Panjabi is a language mainly spoken in Punjab, now divided between India and Pakistan. While some scholars tend to treat the Panjabi verses attributed to the Sufi saint Shaykh Farid (d. 1265) of Ajodhan (Pakpattan, west Punjab) as the earliest examples of literary compositions in Panjabi, the truth seems to be that these are much later, possibly of the sixteenth century, composed not much before their incorporation in the Sikh scripture, the *Adi Granth* (1603–4). The *Adi Granth* contains the verses of Guru Nanak (1469–1539) and his four spiritual successors (*gurus*), which preach the message of the love of God and the rejection of caste and ritual. Much of the Panjabi literature of our period revolves around Sikh religious lore, notably the *janam-sakhis* (hagiological biographies) of the Sikh *gurus*. The *war* (epic, funeral dirge) of Bhai Gurudas (c. 1600) is a very widely respected collection of religious verses. The *Dasam Granth* of Guru Gobind Singh (d. 1708) is only partly in Panjabi, much of it being in the Braj dialect of Hindi and of a diverse character. Sikh compositions were written in the Gurmukhi script, a variant of the Nagari script, in which Sanskrit and Hindi are written.

Outside Sikh religious compositions, Panjabi literature seems to have developed mainly in the eighteenth century. The famous romance of Hir and Ranjha, written in Panjabi by Damodar (c. 1600), was rendered into Persian verse by Afarin in 1730. But the tale was given its most popular version in Panjabi, c. 1766, by Waris Shah. A senior contemporary of his, and an equally popular poet in Panjabi, was Bulhe Shah (1680–1757), a Sufi poet of great power, who could say in the strain of Kabir:

> The *hajis* [pilgrims] go to Mecca; but in my house [heart] are both the Beloved and Mecca –
> In which there are *hajis* and *ghazis* [religious warriors] and all the thieves and ruffians.

In the first half of the nineteenth century, Hashim Shah composed a celebrated poem called *Sassi Punnun*, the love story of Sassi and Punnun.

Sindhi

Sindhi, the language of the province of Sind (Sindh), is, like Panjabi, a language of the 'Indo-Aryan' subfamily, but it is far more distant from Hindustani and shows more influence received from Arabic than any other Indic language. Though Sindhi words occur in as early a work as the *Chach-nama*, which received its Persian garb in 1216–17 (and in its Arabic original, not extant, could be much older), the history of Sindhi literature seems to begin with Shah c Abdu'l Latif, who flourished around 1700. His long poem the *Shah-jo Risalo* [Account of the Saint] is a Sufi work, which illustrates the doctrine with a series of tales. In the early nineteenth century, verses under *bhakti* and Vedantic influences were composed by Sachal (d. 1829) and Sami (d. 1850). The tale of Saswi and Punhu (the Sassi and Punnun of Panjabi) was also composed in Sindhi, and was translated into English in 1863 by F. J. Goldsmid.

Hindustani (Urdu and Hindi)

The term 'Hindawi' came into use as early as the fourteenth century for the language of ordinary speech used in towns in different parts of northern India; it probably varied with local dialects, but its base was Prakrit (not Sanskrit) and it began to absorb Persian and Arabic words. By the seventeenth century it seems to have assumed a form similar to the Khari Boli dialect of the area around Delhi, while it increasingly came under the influence of the wordorder found in Persian. In the later years of Emperor Aurangzeb's reign (1659– 1707), Jac far Zatalli used Khari Boli effectively in the deliberately vulgar humour he gave vent to in his prose and verse.

By this time Awadhi (in eastern Uttar Pradesh) and Braj (in western Uttar Pradesh, eastern Rajasthan and Haryana), which are today considered Hindi dialects, had fairly rich literatures of their own. Kabir (c. 1500) composed his monotheistic verses in Awadhi, in which too Malik Muhammad Jaisi (c. 1550) wrote his tragic romance the *Padmavat*, and, finally, Tulsidas wrote his great epic, the *Ramcharitmanas* (story of the *Ramayana*). The Mughal noble, c Abdu'r Rahim Khan-i Khanan (d. 1627), the translator of Babur's memoirs into Persian, composed devotional verses in both Braj and Awadhi. But in bhakti, the greatest poet in Braj was undoubtedly Surdas (d. 1563), who sang of the great love between Krishna and Radha. A notable prose work in Braj is Banarasidas's secular autobiography, the *Ardhkathanak* [Half a Tale], written in the first part of the seventeenth century.58 These trends had only a limited influence, however, in shaping the new literary languages, Urdu and literary Hindi.

The conventional historiography of Urdu literature traces its origins to the *rekhta* ('mixed') poetry patronized at the courts of Hyderabad and Bijapur in the Deccan in the seventeenth century and brought to Delhi by the poet Wali (his grave was levelled in Gujarat in 2001) early in the eighteenth century. Every cannon of Persian poetry, of technique, imagery and tradition, was applied to the poetry that was now produced in a refined form of Khari Boli. Written in the Arabic script, it soon received the name Urdu, from *ordu*, the Turkish word for camp or court.

Our period produced two very great Urdu poets: Mir Taqi 'Mir' (d. 1810), master of *ghazals* and singer of sadness and separation, and Mirza Ghalib (d. 1869), a poet of scepticism and reflection with an unrivalled command of the language. Urdu, however, lagged behind in prose, in which realm Persian still dominated.

What is now called Hindi, or rather literary Hindi, written in the Nagari script, began to take shape around 1800, its major exponents being Sadasukh Lal (d. 1824) and Insha Allah Khan (d. 1818), both of whom composed Khari Boli texts from which Arabic and Persian words were excluded. Sadasukh Lal, himself a poet in Urdu and Persian, turned to the extensive use of Sanskrit vocabulary when he wrote in Hindi. Thus, though the spoken language remained the same (Hindustani), two separate literary traditions, Urdu and Hindi, were now firmly established.

***Source**: Development in contrast: from the sixteenth to the mid-nineteenth century – Volume V, History of civilizations of Central Asia, UNESCO Publishing (2003), pp. 719-722.*

Why Defend Stalin?

SFB

Right off the bat, I want to go ahead and say that I was driven to write this due to a debate that recently took place online. However, I'm not one to dedicate an entire entry to an argument on social media. This was just the most recent argument I've had on this issue. I've had similar (or identical) discussions in many other places and with many different people, so I decided to write this so that, maybe, I won't have to say the exact same things over and over again in the future.

These discussions usually begin with a "left"-communist asking – usually in a sarcastic or degrading manner – why Marxist-Leninists insist on talking about dead leaders and their contributions. Specifically, they wonder why we still uphold Stalin. According to them, this is a waste of time, a turnoff to those living in the present day. They say we need to put our minds on the matters at hand, rather than "worshipping" figures from the past.

These ultra-"leftists" seem to be ignorant to the fact that, if we were to ignore the successes and failures of the past, we will likely make mistakes that could put the entire movement in jeopardy. It took a lot of trial-and-error for the first socialist revolutions to take off. What these ultras are suggesting is we start from scratch and make the same, or even worse, errors, due to our lack of historical knowledge. In doing so, we will be making ourselves infants in the movement. We will be pushing the revolution back decades. Of course, each place and situation calls for different strategies and tactics, but Marxism-Leninism, being a science, is already open to and prepared for such differing methods and environments. What the ultras are suggesting is to throw out the science as a guide and put on blindfolds. They want the movement to learn everything all over again. Over a century of study and practice should be thrown out the window.

But, being the super-edgy ultras that they are, this only applies when they are speaking with Leninists.

In the recent online debate, the person suggesting these things was a self-proclaimed Trotskyist. He was telling we "Stalinists" to stop "living in the past" since Stalin is dead and can not physically do anything for us now, while proudly proclaiming himself to follow another -ism of another dead man. So, while telling us that we should "get over" or accept the bourgeois lies that have been heaped upon Stalin's historical legacy, he was simultaneously complaining about how Trotsky was "denied justice". That is, while he was telling "Stalinists" to stop talking about the past, he was bringing up the past for his own defense. When we try to refute bourgeois myths regarding Stalin, he said that doing so was "pointless". When we brought up Trotsky's treacherous actions, he suddenly was fine with talking about the past in order to legitimize his own stance. I can't possibly be the only one to see the double standard there. He's actually fine with talking about historical events (despite claiming otherwise), just so long as the discussion doesn't trample on his stubborn beliefs.

But Trotskyites are not the only ones to do this kind of thing. Anarchists will say the same things to we "Stalinists", but the moment you bring up, say, Bakunin's power-hungry attitude, they'll suddenly find it necessary to talk about and defend historical figures. Every group or movement, political or otherwise, looks to history for legitimacy. Religious people look to books written by people who have been dead for thousands of years. Capitalists still read and produce the works of John Locke. The philosophy sections of every bookstore are filled with works by dead people. What I'm getting at is, history is the key to understanding the present. Without a knowledge of the past, we would be lost in the current times. We will have no understanding of why things are the way they are and how we can move forward. You have to understand how something is constructed before deconstructing and building something new.

Therefore, it should be easy to understand why we Marxist-Leninists find it necessary to study the works and actions of Stalin or any other socialist leader, in order to find out what worked and why, as well as what didn't work and why, and to assess how to implement what worked into the differing circumstances of our time and place. Literally every other group or movement does this very same thing, so pointing your finger at Leninists for it is just hypocritical.

Now, with all of that said, it's time to get to the crux of why defending Stalin is so essential to the Communist movement today, 60 years after his death.

Stalin oversaw the world's first implementation of the socialist system. This system had the international bourgeoisie shaking in their well-polished shoes (unlike any of the ultra-"left" ideologies, which have either been tolerated or even utilized by the capitalists). The slanders thrown at the figure of Stalin are not directed at a single man, but at communism in general. It would be downright ridiculous to say that if Stalin hadn't been elected as General Secretary the borgeoisie wouldn't have continued spreading lies about the "horrors of communism". If Trotsky or Kropotkin or any other semi-leftist figure had somehow

succeeded in implementing socialism, it would be they who would be labelled as mass-murderers by the bourgeois propagandists. But neither of those figures succeeded, so the capitalists have no qualms with them or the movements they helped to create, because they aren't a threat to bourgeois power. Marxism-Leninism, however, is a threat to the capitalists. Capitalists despise communism as a whole, not just a single man. Therefore, the defense of Stalin is in fact the defense of the socialist system, the power of the masses.

Let's take a look at some of the outrageous accusations made against Stalin (and therefore, communism in general).

STALIN, THE MONSTER

For the idea of Stalin being one of the most "ruthless dictators in history" being considered "common knowledge", there sure does seem to be a lack of any kind of consensus regarding his supposed atrocities, even among bourgeois scholars. Those members of the anti-communist intelligentsia, who go into their "studies" with a pro-bourgeois bias already ingrained in their minds, can't seem to come to a conclusion on just how "bad" Stalin supposedly was. There is a pretty damn clear-cut idea of the crimes of all of the individual fascist regimes – there are mountains of evidence, documentation, etc. detailing what was done and how. But when it comes to the Stalin-era USSR or any other socialist country, everything is jumbled. One can't help but to think these anti-communist "experts" are just shoehorning in their deathtolls when each of them gives a different account and estimation. Usually these numbers differ from each other by hundreds of thousands, if not millions. I have heard everything from 50,000 people killed by communist states, to 600,000, to several millions, to even *billions*. That's right, some claim Stalin was responsible for the deaths of billions of people(which would mean, considering the human population at the time, he would have killed off half of humanity). Where are these numbers coming from, and why are these "experts" in so much disagreement? If Stalin was truly the monster they claim him to be, shouldn't they have some kind of concrete proof, something that slightly resembles a consensus?

The more diehard of the anti-communist "experts"(Robert Conquest and co.) have no problems with using the likes of Hearst media as their sources. Hearst was an open sympathizer of the Nazi regime in Germany, when such sympathies were trending in the American anti-communist movement. His outlets were not worried about hiding these sympathies or praising the German fascists as "protecters" against the "communist threat". Hearst himself visited Nazi Germany, and that is where he got his estimations regarding the "atrocities" of Stalin's USSR. He got the information he wanted from Nazi propagandists and republished these estimations in his American media outlets. This is where Conquest and many others go to for the sources of their works. So, the most prominent and popular accusations against the USSR come, not from first-hand accounts or even hard evidence, but from pro-Nazi "yellow media", which in turn got its information from Nazi *propagandists*. If this isn't shady then I don't know what is.

And supposed deathtolls are not the only inconsistencies in anti-communist rhetoric. For instance, half of the anti-communists (the far-rightists) claim that Marxism-Leninism is actually a Jewish conspiracy to undermine democracy and rule the world in a secretive shadow-government of some kind. I don't think I need to go into why this claim is utter and complete nonsense. On the other hand, the other half of anti-communists (liberals, ultras, etc.) claim that Marxism-Leninism, specifically Stalin, was anti-Semitic. This claim persists today by people who obviously know next to nothing about Marxism-Leninism or Stalin. They read the Wikipedia page and believe that's all the information they need to make this sweeping condemnation. They apparently don't know that two of Stalin's children married Jews, and that his grandchildren were therefore Jewish. They can't put two and two together and come to the realization that, if Stalin was anti-Semitic, he would never have wanted to label himself as Marxist, as Marx was a Jew. And chances are they never bothered to learn what the Jewish Autonomous Oblast was – the first haven for the oppressed Jewish people of Europe. If Stalin really did want to "kill the Jews", he did a terrible job, as the population of the Jewish Autonomous Oblast (which he helped to create) consistently rose during his time as leader.

There are other, more minor, accusations against Stalin and communism in general that contradict each other completely. Some say that Stalin was a "Russian Nationalist" who pushed for "Russofication" of the various states and nationalities which existed within the USSR. One big problem with this theory: Stalin wasn't Russian, he was Georgian, which was an oppressed nationality during the days of the Russian empire. Another accusation, which is more annoying than serious, is that communists are either chaste prudes with no taste for excitement, or we're perverted, animalistic sexual deviants. It all depends on which flavor of anti-communist you're talking to.

What this all boils down to is: Anti-communists are opportunists to the worst degree. Anticommunist rhetoric changes from "expert" to "expert", from one day to the next. It is completely unworthy of any kind of scholarly trust. But respectful dialogue and research is not their priority. Their priority is simple: demonize communism in any way possible. Tell whoever is listening what you want them to think. Forget about facts and consistency: if you're talking to a neo-Nazi, tell them communism is a Jewish conspiracy out to kill white people. If you're talking to a gullible liberal, tell them Stalin and Hitler were "basically the same". Just so long as you get people to despise communism, you can become an "expert" on the issue. That's all that matters.

So, to go back to my earlier point, when it comes to anti-communism, facts frankly do not matter. Therefore, in the realm of anti-communism, Stalin is just a name on which the anti-communists can place all the blame so as to discredit communism. If he had

never been born, or had never become leader of the CPSU, the name would be different, but the accusations would remain the same. Just as inconsistent and nonsensical, reaching for thin air just as much. For in their attempts to paint Stalin as a monster, they aren't simply trying to demonize a single individual, but the whole of the communist movement and ideology. This is why defense of Stalin is important, because countering the slanders thrown against him is to counter anti-communist lies in general. This is about much more than just a single figure.

CATERING TO BOURGEOIS IDEAS

So we see that, no matter who gains any position in a socialist state, no matter where or when a revolution takes place, the bourgeoisie will always slander communism as a whole. Not just Stalin or Ho Chi Minh or Enver Hoxha or anyone else, communism is the bourgeoisie's target.

However, the capitalists are very eager to utilize those anti-communist "leftists", in an attempt to basically say, "SEE?? We were right all along! Even other communists admit that successful revolutions are doomed to tyranny!" And in return, the anti-communist "leftists", in their ignorance to bourgeois class interests, will take this as a cue to propagate bourgeois lies in order to try to further their own positions in the movement. They believe that, if they take part in the slandering of the successes of socialist states, they will somehow make a revolution of their own. They believe that, if they cater to bourgeois sentiment, by helping to discredit socialism at every turn, they can somehow sneak through bourgeois hegemony and create a revolution that has no historical foundation and no scientific basis. This is nothing more than holding hands with capitalists in order to attack anything that ever gets accomplished in the communist movement.

Sure, in words they will admit that the bourgeoisie, its media and scholars, has its own class interests and portrays these interests as interests of the "whole people". But in practice, the ultras seem to forget all about this fact. They'll call the ruling bourgeois ideas lies one minute, but the moment a bourgeois anti-communist "expert" slanders a socialist or anti-imperialist state, suddenly the ultras say, "Well, this is something the bourgeoisie is actually being honest about." It's strange that pretty much the only times these ultras believe the bourgeoisie is when they attack socialism. It really makes one wonder who or what they are supposedly fighting for.

Before the fascists became a nuisance to liberal-capitalist power, the bourgeois media had no problems with them. In fact, liberal-capitalist media and leaders praised fascists on many occasions before the outbreak of the Second World War. This is because fascism and liberalism both cater to the bourgeois class. Socialism, on the other hand, being a theory and system fighting for working class power, has always been slandered and condemned by capitalists of all stripes (liberal and fascist). If these socialist states were really as capitalistic as the ultras claim, the international bourgeoisie would have been seeking an alliance with them(outside of war time), instead of, you know, invading post-revolutionary Russia fourteen times and trying to cripple it with sanctions and secretive acts of aggression. The bourgeoisie so feared the USSR and others because of the threat of worldwide proletarian revolution. If the successful revolutions weren't examples of working class victory, the capitalists wouldn't have had much to worry about.

The ultras – Trots, anarchists, councilists, syndicalists – claim that going along with bourgeois anticommunist rhetoric is the "best thing" for building a new proletarian movement. That the only way to bring about a revolution is to distance themselves from the successes of the past. To hold up the bourgeois anti-communist banner. This is just plain lazy – beating around the bush of defeatism. Aiding the capitalists in their suppression of "unsavory" forms of communism (i.e. those which have actually lead to the overthrow of bourgeois power). This, much like bourgeois anti-communism, is opportunist to the extreme.

CONCLUSION

So, what does this "leftist" anti-communism amount to? Nothing more than being in full compliance with the ruling ideas of capitalist society. It is "communists" joining hands with anti-communists. It is "revolutionaries" joining the bourgeois choir of slandering any and every revolution. None of their ideas for revolution are original or groundbreaking, because revolution, to them, is secondary to ridiculing those revolutions that ended in victory. Trotsky spent more time helping bourgeois governments track down communists, writing incomprehensible works slandering every revolution that happened during his time, and trying to solidify his place as a Great Leader of some sort in order to satisfy his ego. His followers are doing a good job of carrying on that legacy today.

And none of this is about "hero-worship", as evey ultra claims. The "cult of personality" is a bourgeois creation which we Marxist-Leninists oppose, and which Stalin himself opposed. You see, we Marxist-Leninists don't actually call ourselves "Stalinists", because Stalin, though a strong and committed communist, did not formulate any new theories for a new epoch of development. Trotskyists, on the other hand, proudly proclaim themselves to be followers of Trotsky, and named their theories after him, while simultaneously saying M-L's "worship" Stalin. Doesn't make much sense, does it? Likewise, anarchists can't

stand to see anyone defending Stalin, but the moment you bring up the faults of Bakunin, Kropotkin, or Petrichenko, all gloves are off.

In the debate I mentioned at the beginning of this post, the Trot making all of the accusations continuously took pot-shots at the Left – how "fucked up" it is, how it's wrong on almost every level, how it's basically a lost cause. He said that maybe he should just become a liberal. I said that would be perfect, because "communists" who spend all of their time slandering and attacking the Left and successful revolutions might as well just join the ranks of bourgeois anti-communists. After all, they're pretty much already there.

***Source**: https://gravediggerofcapitalism.wordpress.com/2015/03/26/whydefendstalin/*

Letter from Karl Marx to Maurice Lachatre

London, 18 March 1872

To Citizen Maurice La Châtre

Dear Citizen,

I applaud your idea of publishing the translation of *Das Kapital* in periodic installments. In this form the work will be more accessible to the working class and for me that consideration outweighs any other.

That is the bright side of your medal, but here is the reverse. The method of analysis I have used, a method not previously applied to economic subjects, makes for somewhat arduous reading in the early chapters, and it is to be feared that the French public, ever impatient to arrive at conclusions and eager to know how the general principles relate to the immediate questions that excite them, may become discouraged because they will not have been able to carry straight on.

That is a disadvantage about which I can do nothing other than constantly caution and forewarn those readers concerned with the truth. There is no royal road to learning and the only people with any chance of scaling its sunlit peaks are those who have no fear of weariness when ascending the precipitous paths that lead up to them.

I remain, dear Citizen,

Yours very sincerely,

Karl Marx

Source: *Marx-Engels Collected Works (Volume 44; pp.344) as available at the Stalin Society Pakistan's Library*

Report of the Meeting of the Albanian Labor Party Delegation with Leaders of the Communist Party of the Soviet Union (12 November 1960)

Summary:
An Albanian delegation headed by Enver Hoxha meets with Khrushchev and other Soviet officials to discuss the deterioration of Albanian-Soviet relations.

Albanian delegation represented by: Enver Hoxha, [ALP CC Member and Ministerial Council Chairman] Mehmet Shehu, [ALP CC Secretariat and Politburo Member] Hysni Kapo, [ALP CC Secretariat and Politburo Member] Ramiz Alia.

Soviet delegation represented by: N. S. Khrushchev, [Soviet First Deputy Premier Anastas I.] Mikoyan, [CPSU CC Politburo Member Frol] Kozlov, [CPSU Department for Liaison with Communist and Workers' Parties in Socialist Countries Head Yuri V.] Andropov.

N. S. Khrushchev: You may start. We are listening

Comrade Enver: You have invited us. The host must speak first. There is a proverb in our country: "The host must take forty more bites after the guest is finished, and he must also speak first."

N. S. Khrushchev: We accept the Albanians' conditions. In the name of the Presidium of the Central Committee I express my desire to find and understand the reasons that have brought about the deterioration of the relations between us. I do not understand what has happened since my visit to Albania in 1959. If you have been unhappy with us since then, I must be very dense and naïve not to have understood this. After I returned to the USSR I spoke to all the comrades about the great impression the warm reception by the Albanian people left on me. Besides nice words, we have said nothing (aside from a few jokes, such as the one about the poplars I made with Comrade Mehmet Shehu).

Comrade Mehmet: Certainly, jokes cannot influence our relations.

N. S. Khrushchev: I mentioned that joke because it was the only one I could remember. What are, then, the reasons for the deterioration of our relations?

Comrade Enver: If this is a preamble to our talks, it is another matter. The poplar joke has no place here. You saw how we all laughed when you spoke about the poplars.

N. S. Khrushchev: Then what other reason could there be? Why have you changed your attitude toward us?

Comrade Enver: It is not us but you who have changed attitude. We have had disagreements before, such as about the Yugoslavs, but the change in attitude happened after Bucharest [the Third Romanian Workers' Party Congress in June 1960, at which Khrushchev criticized the Albanian delegation] and it is all coming from your end.

N. S. Khrushchev: I want to make something clear. I thought that we had no disagreement about Yugoslavia. I am hearing for the first time that we have different positions on the Yugoslav issue. You have spoken much more than us on this matter, and we have written and expressed our opinion but always without passion. We have always held that the more they are talked about, the more their luster increases. And this has proven true.

Comrade Enver: We do not see it that way.

N. S. Khrushchev: I am talking about us. But that we have had different views on this issue is news to me. I hear it for the first time. We have held talks in Albania and you never raised this issue. I would like to ask you: What tone of voice should we use? You ask me questions and I answer you, but you are still brooding. If you do not want our friendship, please tell us so. We want a friendship with you, but a proverb of ours says that friendship cannot be forced.

Comrade Enver: We want to be friends forever. We would like to talk amicably. But this does not mean we have to agree on all issues.

N. S. Khrushchev: Who says we should agree on all issues? You are brooding while I try to plead with you. Three times we have invited you for talks. Do you want to doom our relations? I do not understand in what direction you are trying to lead the conversation. I want relations to go back to what they used to be. The Yugoslav matter, which you consider as contentious between us, we may set aside for the moment. That is not a principal issue.

Comrade Enver: The deterioration of relations between us after Bucharest was your fault. We have shown numerous documents to your comrades that attest to this fact. They should have relayed them to you.

Mikoyan: Yes, you have sent them to us. But the point is that you accuse us while we accuse you. Hence we must look to find the issues that can be resolved.

N. S. Khrushchev: I do not understand this very well. [Hysni] Kapo and I did not have such disagreements in Bucharest. He said he was not authorized by the Central Committee to express his opinion on the issues then being discussed.

Comrade Hysni: In Bucharest I expressed our party's position. As to the need to wait for authorization from our Central Committee, I was only referring to the authority to sign the communique.

N. S. Khrushchev: That is exactly what I am talking about. Then Comrade Kapo said that the authorization from the Central Committee had been granted and that he would sign the communique.

Comrade Hysni: In Bucharest you pointed out that you found the position of the Albanian Labor Party (ALP) strange. You did this at the meeting of the twelve parties of socialist countries, as well as at the larger meeting of the more than fifty parties. The truth is that we expressed to you our party's position even before the meeting of the 12 parties. I spoke to Andropov about this. After he relayed this to you, you instructed him to relay back to the Albanians that they should think it over and try to change their position. When Andropov and I met, we did not talk about the Moscow Declaration, but about the issue of us supporting the Soviet material.

Andropov: I think this issue needs to be analyzed well as it is the second time it has been raised. Initially I met Comrade Kapo along with Comrade [Alexandru] Moghioros, member of the Romanian Workers' Party Politburo, in whose house we were holding the meeting. When I handed him our [information] report, I also talked to him about its contents. Comrade Kapo said that I should relay to Comrade Khrushchev that the Albanians agree with the Communist Party of the Soviet Union on this issue. I relayed it to Khrushchev. He said he did not expect a different position from the Albanians. Then Comrade Kapo asked to meet me again and talked to me about a letter he had in front of him saying he was only telling this to me. That night I informed Khrushchev about this. He instructed me to relay back to Comrade Kapo that we do not understand the Albanian position and to relay back to Comrade Enver Hoxha to think over this issue once more.

Comrade Enver: This is nonsense. Our Central Committee has never agreed to the Bucharest Declaration. I have been in the loop with everything going on in Bucharest from the very start.

N. S. Khrushchev: This is not important. The issue seems to be that even before Bucharest you have not been in agreement with us. Yet, you have failed to notify us of this, though we have considered you to be our friends. The fault with all this rests with me for having trusted you too much.

Comrade Mehmet: We ask Comrade Khrushchev to remember the conversations with us in 1957. You gave us your word as we wholeheartedly spoke to you about all the issues, including Yugoslavia. I spoke first, and then Comrade Enver spoke in more detail on the Yugoslav question. You listened and then after a rebuttal from Comrade Enver, you rose and said to us. "Is it your intention to take us back to the Stalin line?" This means that you knew all along that we see the Yugoslav issue differently. But if you remember, when you went to Yugoslavia in 1955, we answered your letter [saying] that we had reservations and asked the opinion of the Bureau of Information on the matter.

Mikoyan: This is exactly how it happened, but this never impeded our friendship. We ask why this happened after Bucharest.

N. S. Khrushchev: Tell us your opinion on why this happened?

Comrade Mehmet: Maybe you could tell us yours.

N. S. Khrushchev: You say that in the USSR the people who recently have come to power are young and inexperienced. Are you trying to lecture us? [ALP CC Politburo Member and Ministerial Council First Vice Chairman] Beqir Balluku has said to our officers, "Khrushchev expelled all the Bureau [Politburo] comrades, [CPSU CC CC Secretary] Malenkov, [Soviet Foreign Minister Vyacheslav M.] Molotov, [CPSU CC Politburo and Presidium Member Lazar] Kaganovich, [Soviet Premier Nikolai] Bulganin, etc." I have been so many years in this party; I do not know who is older than me here. Here is the letter that Bulganin sent me three days ago, if you would like to read it.

Comrade Enver and **Comrade Mehmet**: That would not be necessary. This is an internal affair of yours.

Andropov reading the Bulganin letter: (a short review of the letter) Greetings on the occasion of the anniversary of the Great October Revolution. The 43rd year of the Soviet order is characterized by great successes achieved by our country under the leadership of the Central Committee of the Communist Party of the Soviet Union with you at its helm. We wish you and your family success and health. Friendly regards. Bulganin. Moscow, November 1960.

Comrade Enver: We are not interested in why you removed Molotov, Bulganin and the others from the Presidium.

N. S. Khrushchev: We have informed you on this matter.

Comrade Enver: These are your own internal affairs. You know how you have relayed the information to us. Now to the matter of what you said about Beqir Balluku. While we were in Albania nothing of the kind had happened. If this has happened after we came here, then we will go to Albania and look this matter over. To throw around accusations simply because the old [officials] have been removed and replaced by the young is not right. This is your own internal organizational matter. If Beqir Balluku has said such a thing, we will take the appropriate measures.

N. S. Khrushchev: Unfortunately he has said it a few times.

Comrade Enver: Yes, but do you know what your own ambassador has said? Instead of mentioning many cases, I will mention one that is a military matter. He has put into the question to which side the Albanian army would swear allegiance.

N. S. Khrushchev: Who has he said this to?

Comrade Enver: To our generals, at the airport, in the presence of your general. Our officers replied that the Albanian army would remain faithful to the party and the socialist camp.

N. S. Khrushchev: If our ambassador has said such a thing, then that is sheer stupidity.

Comrade Enver: But this stupidity is political.

N. S. Khrushchev: This is every kind of stupidity.

Mikoyan: Maybe you are inferring that the ambassador's behavior is our official position?

Comrade Enver: One case of stupidity from one idiot may be forgiven, even if it is political, but when it is repeated many times it is official position.

N. S. Khrushchev: Yes, this is true.

Comrade Enver: Your ambassador has been the best friend to our party and to us on a personal level. He is not an idiot.

N. S. Khrushchev: If he has spoken so, he is an idiot.

Comrade Enver: His stupidity only came out after Bucharest. Why did he not do this for three years in a row? This is strange.

Mikoyan: It is not strange. He used to get information from you regularly and had not seen such a behavior from your part.

Comrade Enver: I think you said that he did not know about the disagreements between us.

Mikoyan: No, he did not, because this case was after Bucharest.

Comrade Mehmet: After Bucharest you thought we had betrayed you, so you said dolloi [Russian in original, meaning 'down with'] the Albanians.

Mikoyan: Comrade Enver told us that he used to tell everything to [Soviet Ambassador to Albania V. I.] Ivanov, but then stopped doing so. The behavior of the ambassador is a result of this. We spoke about this issue already.

Comrade Mehmet: How would you feel if our ambassador went to Stalingrad and started collecting information? Obviously you would not like it. And what is worse is that not only your ambassador, but even his people have behaved in such a manner.

Comrade Enver: If, as Mikoyan says, we have already spoken about these issues, then why are we still here? If, after we discuss these issues, we proclaim that we are not in agreement with you, then you may say that we already discussed them.

Mikoyan: But we already recalled our ambassador, why are you making an issue out of this?

Comrade Enver: OK, let's leave the issue of the ambassador aside. Now, look what you have written in the letter to the Chinese. This for us is a monstrosity.

Mikoyan: We have simply expressed our opinion.

Comrade Ramiz Alia: (Reading from page 46 of the letter). You publicly accuse us of anti-Sovietism.

N. S. Khrushchev: This is our opinion. Do not get angry.

Comrade Mehmet: You attack us, and we should not get angry?

N. S. Khrushchev: You accused me over our conversation in [April] 1957. [Back] then, Comrade Enver spoke for two hours, while I kept my mouth shut. I spoke for five minutes and you interrupted me immediately, and then again and again. I said that you do not wish to listen and I could stop talking. Then you came to our Central Committee, said that what happened was not a good thing and [we] reconciled. Now you should let me speak. All four of you are interrupting me again. We are sorry about what happened to these people. You do not believe us. I do not know Koco Tashko. I may have seen him before, but even if you showed me a picture of him, I would not recognize him.

Comrade Enver: If you would like a picture, we can bring you one.

N. S. Khrushchev: Why do you talk this way?

Comrade Enver: I apologize.

N. S. Khrushchev: You sent me the picture in which we are hugging. Maybe you burned that one. I keep mine at the Central Committee. I will keep it no matter what happens.

Comrade Enver: I keep mine in my children's room.

N. S. Khrushchev: When I was in Albania, I spoke a lot. You made me an Honorary Citizen of your capital and, I think, a representative of Albania in Moscow. I have served this task well. I have ordered that everything should be done in order that Albania becomes a garden. I know [recently ousted ALP CC Politburo Member Liri] Belishova much less than you do. I know that she is a member of the Bureau [Politburo], faithful to the revolution, a good communist. We heard that you expelled her from the Central Committee Politburo. We consider ourselves the guilty party in this. She told us about the conversation she had in China. [Soviet Premier Alexei N.] Kosygin told Comrade Mehmet [Shehu] about this when he was in the hospital. When Comrade Mehmet heard this, his face became white. Was this the reason for her expulsion? You want us to believe that this was done to strengthen our friendship[?] She was a strong woman. She told us openly what she felt. This is a tragedy. You expelled her because she was in favor of our friendship. This is why we wrote about this in the document.

Comrade Enver: Then you consider what is written here as just.

N. S. Khrushchev: Yes.

Comrade Enver: There are two issues here. First, it says that we expelled a member of the Bureau undemocratically. Who told you that this was not done following democratic rules and Leninist norms, but, as you call it, through Stalinist methods? Secondly, you say that we expelled her for pro-Sovietism and deduce that we are anti-Sovietists. Could you explain this?

N. S. Khrushchev: We are people who know and stand by what we write. This is an act that we do not think will lead to the strengthening of our friendship. If you have come here with the predetermined objective of degrading relations instead of finding agreement, then tell us so as not to waste more time.

Comrade Enver: You did not answer our question. This material has been distributed to all the parties.

N. S. Khrushchev: Only to those parties the Chinese themselves gave it to.

Comrade Enver: We also have our point of view and it does not coincide with yours. You have asked us two or three times whether we want to strengthen or degrade our relations. We have come here to strengthen our friendship. But you do not accept

any of your mistakes. You have criticisms of us and we have [criticisms] of you. You have criticized us openly and publicly as well as behind closed doors. You may even have more criticism. Tell us about it so that our Central Committees can know about it. Our Central Committee sent us to strengthen our friendship.

N. S. Khrushchev: Beqir Balluku has said to our military officers that Khrushchev is not a Marxist.

Comrade Enver: We have spoken to your comrades on the issue of the military officers. How could it be in our interest that our military officers at the [Vlora] base quarrel? You keep bringing documents that Comrade Beqir said so and so. You should look at your own officers. I told Comrade Mikoyan that your Rear Admiral in our headquarters is not a Rear Admiral.

N. S. Khrushchev: If you want, we could remove the base.

Comrade Mehmet: How did you arrive at that conclusion?

Comrade Enver: Then what Malenkov and [Supreme Commander of the Warsaw Pact Marshal Andrei A.] Grechko told us is true! Are you threatening us? If the Soviet people hear that you seek to remove the base from Vlora at a time when the Albanian people wholeheartedly asked for it to defend Albania and the whole [socialist] camp, because Vlora will be burned before Sevastopol…

N. S. Khrushchev: Comrade Enver, do not raise your voice. Let's speak in turn.

Comrade Enver: If you remove the base, you would be making a big mistake. We have fought without bread, without shoes and…

N. S. Khrushchev: We also fought.

Comrade Enver: Yes, and you have fought zdorovo ['well'; Russian in original]. We are here thanks to how the Soviet army fought.

N. S. Khrushchev: You do not know that when the Warsaw Pact was being created [in 1955], Molotov insisted that Albania and the German Democratic Republic not be allowed to enter. "Why," he would say, "should we fight if Albania is attacked?" There are documents attesting to this. I said then that if Albania was not admitted, it would be swallowed whole, so we must admit it. If necessary, we would fight for Albania and for the Democratic Republic of Germany. Now we say that if you want, we can remove the base. The submarines are ours.

Comrade Enver: Yours and ours. We fight for you.

N. S. Khrushchev: But you spit on me.

Mikoyan: Who proposed that the base be created?

Comrade Enver: I did and I have asked for it since Stalin's time.

N. S. Khrushchev: You have no respect for me.

Comrade Enver: I defend the interests of my country. The base territory belongs to us, the submarines to you, and both of us belong to the [socialist] camp.

Mikoyan: It was Khrushchev who proposed that the base be created.

Comrade Mehmet: No, it was Comrade Enver.

Kozlov: We are saying that in our Central Committee this matter was brought up by Comrade Khrushchev.

Mikoyan: You proposed the base to Stalin, but he did not agree to it. And now you say that Stalin is a Marxist, while Khrushchev is not, and that he has not given anything to you.

Comrade Mehmet: This is not true.

Mikoyan: Your tone says so. It says Khrushchev has given you nothing. We have discussed the base among ourselves. Khrushchev was not for removing the base. I said to him, "if our officers will quarrel with the Albanians at the base, then why do we need it?"

Comrade Mehmet: You have considered us enemies. Even here in Moscow you have undertaken intelligence operations against us. You know this well.

Mikoyan: In that conversation I asked Khrushchev, "Maybe the Albanians are angry because they want the base to be removed."

Khrushchev said that the base was in a very suitable place, so we would be sorry to see it removed. "But, even though it is a good base," I said, "if it will cause problems, it is better to remove it." Our Central Committee is for keeping the base. Now we ask you. You also want it to remain [in place]. Very well then.

Comrade Enver: The way the matter was presented here, we should discuss it at [a meeting of] the Warsaw Pact. I want to point out that you have thought about this, while we never have. You say that if we want, you would remove it. Good relations between the Albanians and the Soviets have always existed at the base. Only after Bucharest have there been problems and they were cause by bad-tempered officers of yours. If you insist, we could request a Warsaw Pact meeting. We would lose the most. You would lose eight submarines, and Albania would turn to ashes. We are for keeping the base.

N. S. Khrushchev: You lose your temper. It is impossible to have a conversation with you.

Comrade Enver: You always say that we are hot-tempered.

N. S. Khrushchev: You always twist my words. Does your translator know Russian well?

Comrade Enver: I respect you and you should also respect me.

Mikoyan (talking to Comrade Mehmet about Comrade Enver): He always speaks with passion, while Khrushchev speaks calmly.

N. S. Khrushchev: [British Prime Minister Harold] MacMillan also wanted to talk to me this way.

Comrades Mehmet and **Hysni**: Comrade Enver is not MacMillan, so you should take back that statement.

N. S. Khrushchev: And where should I put it?

Comrade Mehmet: Put it in your pocket.

Comrade Hysni: How could you say that he speaks to you like MacMillan?

Mikoyan: He speaks worse than MacMillan.

Comrade Hysni (to the comrades of our delegation): I do not agree to continue talks under these conditions.

(Comrade Enver and the other comrades stand up to exit the room.)

Comrade Mehmet (to Khrushchev): You should know, Comrade Khrushchev, that Albania will always remain faithful to the Soviet Union and be a member of the socialist camp.

These notes were kept by the translator F. Gjerazi.

This copy has not been edited, corrected or checked.

[signed]

Source: *"Report of the Meeting of the Albanian Labor Party Delegation with Leaders of the Communist Party of the Soviet Union, 12 November 1960," November 12, 1960, History and Public Policy Program Digital Archive, Central State Archive, Tirana, AQPPSh-MPKBS-V.1960, L.14/1, D.24. Obtained for CWIHP by Ana Lalaj and translated for CWIHP by Enkel Daljani.*
http://digitalarchive.wilsoncenter.org/document/117494

Brave Tigress

Kevin Watkins

Brave, brave, Tigress…
Deadly, deadly, Kuppi,
Dangling from your neck,
And bearing arms.
Brave, brave, Tigress…
Transformed from student
To freedom fighter,
Although, some called
You a terrorist.
Brave, brave, Tigress…
You confronted that ugly
Sinister force, that had
Emerged, from a colonial
Shell, in times past;
That abomination Sinhala
Buddhist chauvinism;
Openly violent! Openly racist!
Brave, brave, Tigress…
Deadly, deadly, kuppi,
Dangling from your neck,
And bearing arms.
Brave, brave, Tigress…
Transformed from student
To freedom fighter,
Although, some called
You a terrorist.
Brave, brave, Tigress…
Your struggle for freedom
Was just!
Your struggle for freedom
Was moral!
Brave, brave, Tigress…
I wish your dream…
Tamil Eelam.

Source: *Posted by the poet on a social media site (facebook) on May 17, 2015 and was apparently written in 2014.*

"Three Thousand Words" – The Propaganda Burst!

SSNA

One is always gratified to find when an anti-Stalin slander can be refuted without even writing or speaking a single word.

Here is a quote from *Stalin: the Career of a Fanatic* (1931), by Essad Bey. This text is one of the foundations of the anti-Stalin "black legend."

"*Stalin, like an Oriental sheikh, kept his beautiful wife locked up at his Kremlin apartment or at his dacha and forbade her to show herself to other men, so that even his Kremlin colleagues never saw her face*."

And here, in three photographs, is the silent rebuttal.

One could always address the racism and misogyny in Essad Bey's statement; but we'll leave that for another day and just let the pictures speak their 3,000 words.

Source: *The Stalin Society of North America (SSNA)'s official site. http://www.stalinsociety.org/2015/10/19/three-thousand-words/*

NEWS

Stalin Center to Open in Central Russia

A Stalin Center will be opened in the central Russian city of Penza by local Communist Party (KPRF) activists, the Kommersant newspaper reported Monday.

Communists plan to host scientific conferences, public discussions and free movie screenings at the center.

"There are lots of falsifications and attacks on Stalin nowadays. We will actively promote facts and information about his era and personality," local KPRF branch head Georgy Kamnev told Kommersant.

A photo exhibition — the first event at the center — will take place on Dec. 23. A conference on Stalin's legacy is to be hosted at the center on March 5, 2016.

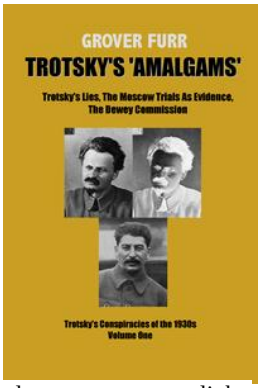
Last week three Communist Party activists in the same city were fined 10,000 rubles ($150) each for laying flowers at a monument to Soviet leader Vladimir Lenin. The court ruled they were guilty of organizing an unauthorized rally, the Interfax news agency reported.

The activists were detained after they placed flowers at the monument to mark Lenin's birthday on April 22.

In September, Penza's Communist Party placed a Stalin monument in their office courtyard. The monument resulted in public outrage — locals filed a petition to the mayor demanding the monument be removed. However, the local authorities failed to take action because the monument was on private property.

Source: *The Moscow Times (December 7, 2015); http://www.themoscowtimes.com/news/article/stalin-center-to-open-in-central-russia/552046.html*

Furr's another book is out: Trotsky's "Amalgams"


GROVER FURR
TROTSKY'S 'AMALGAMS'
Trotsky's Lies, The Moscow Trials As Evidence, The Dewey Commission
Trotsky's Conspiracies of the 1930s Volume One

"The Harvard Trotsky Archive was opened to researchers in 1980. In it, researchers found evidence that Leon Trotsky deliberately lied many times and about many people and events. Other evidence of Trotsky's lies comes from his own writings and in documents from former Soviet archives.

Drawing upon primary sources from the Harvard Trotsky Archive and from former Soviet archives Grover Furr subjects the testimony of Moscow Trials defendants to a source-critical check and verification. His conclusion: their testimony is genuine, reflecting what the defendants chose to say.

The same primary sources, plus Trotsky's own writings, demonstrate that Trotsky lied about virtually everything concerning the Soviet Union in his writings about the three Moscow Trials of 1936, 1937 and 1938, his writings on the assassination of Sergei Kirov, and in his testimony to the Dewey Commission in 1937.

This book will revolutionize the understanding of the Moscow Trials. Trotsky's writings and activities during the 1930s must be seen in an entirely new light.

The results of this research reveal much about Trotsky's conspiracies in the 1930s."

NOTE: *Pricing & shipment details can be obtained from the official site of the publisher, Erythros Press and Media, LLC; http://erythrospress.com/store/trotskys-amalgams.html*

Stalin Society Pakistan greets *Revolutionary Democracy* at its 20th Anniversary

To,
Mr. Vijay Singh,
The Editor of Revolutionary Democracy,
India.

Dear Professor,

It is matter of great pleasure to know that the "Revolutionary Democracy" journal has successfully completed 20 years of existence. Congratulations, to you and your team at this historical moment.

Not only in India but in Pakistan as well the journal has its numerous readers. I have observed that Marxist-Leninists in the country consider the journal a very reliable source of information and frequently quote it in their speeches and works. I have observed in my circle that the people who are continuously reading the journal the quality of their writings as well as their way to back-up their arguments using proper referencing is continuously improving and in a country like Pakistan where literacy level among the population is not very striking this is a very progressive trend.

Your work-in-progress concerning the publishing of the exchanges between the CPSU led by J.V. Stalin and the Communist Party of India is of special interest to us as it helps us to understand the historical roots of the communist movement in Pakistan and to see the causes of its disorder after the 20th Congress of CPSU.

Being a representative of the Stalin Society Pakistan, that is an progressive educational association formed to counter anti-Stalin propaganda through research, advocacy and other peaceful means, I would like to say that the Pakistani progressive academia, in general, and the Society, in particular, is indebted to the "Revolutionary Democracy" for helping us in getting access to some of the interesting Soviet archives and other previously unpublished material concerning J. V. Stalin and his government. We are also working on a project to identify such materials and getting them translated into Urdu and other local languages to make them more accessible to the people. Other than this, we are working to republish some of the important historical works from your journal, in a phased manner, in our periodical the "Left Progressive Review", for our readers.

Once again congratulations and we hope "Revolutionary Democracy" will continue carrying the great work it is doing since last 20 years selflessly and honestly.

Best Regards,

Saad Yousaf Aahni
The Chair of the Stalin Society of Pakistan,
Pakistan.

Source: *Messages of Greetings on the 20th Anniversary of Revolutionary Democracy, Revolutionary Democracy, Volume XXI, No. 1 (April, 2015), pp.142-143.*